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in the days of Jesus himself. But as for God's forgiveness because of Jesus Christ and his homage to "divine necessities," is it worth while to try to compel men to see precisely and think dogmatically in a field where all power of understanding and all sense of kindly reality alike forsake them?

It is in the vehemence of modern reaction from such dogma that the truth of reconciliation has been much clouded over, and it is to be doubted whether Dr. Denney's line of argument is best calculated to lead men of our generation back to intelligent appreciation of the doctrine that he loved.

BOOK NOTICES

This Life and the Next. By P. T. Forsyth. New York: Macmillan, 1918. Pp. viii+122. \$1.00.

Principal Forsyth does not discuss the argument for immortality in this little book; he seeks rather to appraise the influence of the belief upon the conduct of this mortal life now. However, there is no end of brilliant apologetic for the doctrine in the little book, and it is much more than a study in practical reactions. The method is after Dr. Forsyth's brilliant manner, a style that sometimes dazzles more than it clarifies. There are thirteen chapters, each preceded by a brief summary. Here are some interesting sentences: "Death does not fix the moral position of the soul irretrievably. Other methods of moral discipline lie beyond" (p. 13). "I do not remember where we have Christian warrant for believing that man was created immortal." "He [Christ] alone has life in Himself, and we have it by His gift and by union with Him either here or hereafter" (pp. 20, 21). "It is always an unstable frame of mind, and a low form of faith to be, even in the name of love, more anxious about immortality than about being in Christ or in God's Kingdom," (p. 25). This seems like a clear statement of "conditional immortality." "At the outset, I venture to think that it is a surrender of Christianity to find from ghosts a comfort and hope about the unseen which we do not draw from Christ. It is amoral. It is another religion and a debased" (p. 38). But why are we shut up to the dilemma, *Christ or ghosts*? Why not *Christ and ghosts*? Sir Oliver Lodge would not be averse to the latter, we understand. "We should resume prayer for the dead, were it only to realize the unity of the church and our fellowship with its invisible part. In Christ we cannot be cut off from our dead nor they from us wherever they may be. And the contact is in prayer." Immortality "is a vocation rather than a problem." It must not be turned "from an imperative task to a leisurely theme." It must be lived, here, now, earnestly, triumphantly. We must begin with the belief

as a working principle of life, not end with it as a final doctrine of faith. It all gathers up in the fact of Christ, a living Person, able to enter into relations with us, claiming us all that we may claim him. We know no other book of equal size on this great and timely theme so profound in its insight and practical in its suggestions.

Wessel Gansfort—Life and Writings. By Edward Waite Miller. Principal works translated by Jared Waterbury Scudder. New York: Putnam, 1917. Two volumes. Pp. xvi+333 and v+369. \$4.00.

Wessel was one of the principal precursors of the Reformation. He was born at Gröningen, Friesland, about 1400, and died there in 1489. He was educated at several of the leading universities of Europe and was a disputant or teacher at Cologne, Paris, Heidelberg, and Louvain.

Personally he was humble, independent, free from ambition, an earnest seeker after truth, broad in religious sympathy, and cosmopolitan.

A key to the interpretation of Wessel will be found in a booklet of his published in 1453. Here he contends that "diversity of religious thought and worship is the inevitable result of human freedom, and is not incompatible with a deeper unity which it is the function of the true prophet to discover, so that all intolerance and persecution may cease."

Wessel escaped the Inquisition, but during the Reformation his most important writings were put on the Index of Prohibited Books.

These volumes are published as specials in the papers of the American Society of Church History.

While primarily intended to meet the needs of the average reader it is believed that scholars will find the work extremely valuable. In the earlier chapters we find a good general review of the forces that were rising and combining to bring the Reformation.